The sixth month they called Etzalqualiztli. On the first day of this month they observed a feast to the rain gods. In honor of these gods, the priests of these gods fasted before their feast came for four days, which are the four last days of the previous month.

Al sexto mes llamauan Etzalqualiztli: en el primero dia deste mes: hazian fiesta a los dioses de la pluuja: a honrra destos dioses, ayunauã los sacerdotes destos dioses: quatro dias antes de llegar a su fiesta, que son los quatro postreros dias del mes pasado.

Chapter 6
Etzalqualiztli

Iñ order to celebrate this feast, the priests and servants of the idols went to Citlaltepec for reeds; for they grew very large and handsome in the waters called Temilco. From there they brought them to Mexico to adorn the pyramids. On the road which they took, no one appeared; all wayfarers hid themselves, for fear of them. And if they came upon one, they took from him whatever he had, even leaving him naked. And if he resisted, they belabored him such that they left him for dead. And even if he bore tribute for Moctezuma, they took it from him. And for this they visited upon them no punishment; because, since they were servants of the idols, they had license to do these things, and others [even] worse, with no punishment. Many other ceremonies the priests of the temple performed in these four days, which are put forth at length in the account of the feast.

On the arrival of the feast of Etzalqualiztli, everyone made a kind of gruel or porridge which is called *etzalli* (a delicious food, which they liked well). All ate in their houses, and gave [of it] to those who came, and did a thousand follies on this day.

On this same feast, they punished terribly servants of the idols guilty of committing some fault in their service; [they mishandled] them in the water of the lagoon to such a point that they left them for dead. And thus they left them there at the edge of the water. From there their parents or relatives took them and carried them to their houses, half dead.

On this same feast they slew many captives and

1. Marginal notation: *Jueues los diez ans.*

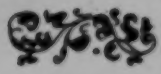
Cap. 6.
Etzalqualiztli.

Para la celebracion desta fiesta: los satrapas de los ydolos y sus mjnjsteros, hazĩ muy grãdes y muy hermosas en vn agua que se llama temjlco, de alli las trayan a Mexico: para adornar los cues, por el camjno donde venjã, nadie parecia: todos los camjnãtes se escondian de mjedo dellos, y si con alguno encõtrauã: tomauãlle quãto traya hastã dexalle en pelo, y si se defendia: maltratauãle de tal manera q̃ le dexauã por muerto: y aunque lleuasse el tributo para Motecuçoma se le tomãuan: y por esto njnguna pena las dauã: porque por ser mjnjstros de los ydolos, tenjã libertad para hazer estas cosas, y otras peores sin pena njnguna. Otras muchas cerimonjas hazian los satrapas del templo en estos quatro dias que estan a la larga puestas en la historia desta fiesta.

Allegada la fiesta de Etzalqualiztli: todos haziã vna manera de puchas o poleadas que se llama Etzalli (comjda delicada a su gusto) todos comjan en su casa, y dauan a los que venjan, y hazian mjll locuras en este dia.

En esta mesma fiesta, a los mjnjstros de los ydolos que avian hecho algun defecto en el serujcio dellos: castigauanlos terriblemẽte en el agua de la laguna dito que los dexauã por muertõ: y assi los dexauã alli a la orilla del agua: de alli los tomauã sus padres o parientes, y los lleuauã a sus casas medio muertos.

En este mjsmo mes matauã muchos cautiuos y otros



The seventh month they named Tecuilhuitontli. On the first day of this month they celebrated a feast to the goddess of salt, whom they called Uixtociuatl. They said that she was elder sister of the Tlaloc gods. In honor of this goddess they slew a woman decked in the ornaments with which they represented the same goddess.

Al septimo mes llamauan Tecuilhuitontli: En el primero dia deste mes: hazian fiesta a la diosa de la sal que llamauan Vixtociuatl: deziã que era hermana mayor, de los dioses tlaloques: matauan a honrra desta diosa vna muger compuesta con los ornamẽtos que pintauã a la mjsma diosa.

Chapter 7
Tecuilhuitontli

On the eve of this feast, all the old women sang and danced, as well as the young women and girls. They were held by some short cords which they carried in their hands, one [taking] one end, another the other [end]. These cords they named *xochimecatl*. They all were garlands of wormwood [flowers] of this land, which are called *iztauhiatl*. A number of old men led them and ordered the singing. Among them went the woman who was the likeness of this goddess and who was to die arrayed in rich ornaments.

On the night before the feast, the women, with the same one who was to die, kept vigil; and they sang and danced all night long. At break of day, all the priests arrayed themselves and performed a very solemn dance. And all who were present at the dance held in their hands those flowers which are called *compoalxochitl*. Thus dancing, they took many captives to the Pyramid of Tlaloc, and, with them, the woman who was to die, who was the likeness of the goddess Uixtociuatl. There they slew first the captives and then her.

Many other ceremonies were performed during this feast; and also [there was] great drunkenness, all of which is set forth at length in the account of this feast, *fol.* 76.

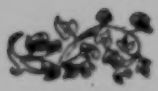
Cap. 7
Tecuilhuitontli.

La vigilia desta fiesta cantauan y dançauan todas las mugeres, viejas, y moças y muchachas yvan asidas de vnas cuerdas cortas que llenauan en las manos, la vna por el vn cabo, y la otra por el otro: a estas cuerdas llamauan sochimecatl: llenauan todas guirnaldas de arenzos desta tierra que se llama iztauhiatl: guiaualas vnos viejos, y regian al canto en medio dellas yva la muger que era la ymagen desta diosa, y que auia de morir adereçada con ricos ornamentos.

La nochẽ antes de la fiesta: velauan las mugeres con la mjsma que auja de morir, y cantauan, y dançauan toda la noche: venjda la mañana: adereçauanse todos los satrapas, y hazian vn areyto muy solemne: y todos los que estauan prestes al areyto, tenjan en la mano aquellas flores que se llaman compoalxochitl: assi bayland llenauan muchos cativos al cu, de Tlaloc: y con ellos a la muger que auja de morir que era jmagen de la diosa Vixtociotl: alli matauan primero a los cativos, y despues a ella.

Otras muchas cerimonjas se hazian en esta fiesta, y tambien gran borracheria: todo lo qual esta a la larga puesto en la historia desta fiesta. fo. 76.

1. Marginal notation: Mexicalhuia, part. sup. Mex.



The eleventh month they named Ochpaniztli. On the first day of this month they celebrated a feast to the mother of the gods, named Teteo innan, or Toçi, which meaneth "Our Grandmother." They danced in silence for the honor of this goddess, and in great silence slew a woman dressed with the ornaments with which they represented this goddess.

Al vndecimo mes llamauan Ochpanjtzli: El primero dia, deste mes, hazíã fiesta a la madre de los dioses llamada Teteu inna o Toci, que quiere dezir nuestra abuela: baylauan a honrra desta diosa en silencio y matauan vna muger en gran silencio vestida con los ornamentos que pintauan a esta diosa.

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Chapter 11
Ochpaniztli

Five days before this month began, all the feasts and merry making of the previous month ceased. Entering this month, they danced eight days without singing and without beating the two-toned drum. These past, there came forth the woman who was the likeness of the goddess whom they name Teteo innan, arrayed with the ornaments with which they pictured the same goddess; and a great number of women came forth with her, especially the medicine women and midwives. And they split into two bands and fought, pelting each other with balls made of tree parasites and from the leaves of the *tuna* cactus and with balls made from the leaves of reeds, and with flowers which they call *cempoal xochitl*. This merry making lasted four days.

These ceremonies and others of like kind ended, they brought it about that that woman should not know she was to die, so that she should neither weep nor be saddened; for they held that to be an omen of evil. The night when she was to die having fallen, they decked her very richly, and persuaded her that they were taking her so that some great lord might sleep with her; and they bore her in great silence to the pyramid where she was to die. Having taken her up, one [of the priests] took her upon his back, shoulder against shoulder, and swiftly they struck off her head, and then they flayed her. And a stout youth put on her skin.

This one who wore the skin of the woman whom they had slain they then bore off with great solem-

1. Marginal notation: September the first mo.

Cap. 11.
Ochpanjtli.

Cinco dias antes que começanse este mes: cesauan todas las fiestas y regoci-jos del mes pasado entrando este mes, baylauã ocho dias sin cantar, y sin tepenaztli: los quales pasados, salia la muger que era ymágen de la diosa q̃ llaman teteu innã, compuesta con los ornamẽtos con que pintauan a la mjsma diosa, y salian grã numero de mugeres con ella: especialmente las medicas y parteras: y partianse en dos vandos y peleauan apedreandose con pellas de pachtli y con hojas de tunas y cõ pellas hechas de hojas de cañas, y con flores que llamã cempoal-sochitl. Este regozijo durava quatro dias.

Acabado estas cerimonjas y otras desta calidad: procurauan que aquella muger no entendiesse que auja de morir porque no llorasse nj se entristeciesse porque lo tenjan por mal agüero: venjda la noche en que auja de morir, atajauanla muy ricamente, y hazíãla entender que la llevauan para que dormjesse con ella algun gran señor: y lleuauanla con grã silencio al cu, donde auja de morir: subida arriba, tomauala vno a cuestas espaldas con espaldas, y de presto la cortauan la cabeça, y luego la desollauan: y con mancebo robusto vestiase el pellejo.

Este que vestia el pellejo desta que matauan: llamauanle luego con mucha solenjdad y acõpañan-

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535
754
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137
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X 796 **Twenty-fifth Chapter, which telleth of the feast and of the offerings which they made upon the feast day of the tenth month, which was called Etzalqualiztli.**[1]

Etzalqualiztli: Before the arrival of this feast, which was celebrated, first the priests fasted for the rain god. Before the four days of their fast began, first they gathered reeds there at Citlaltepec. For verily at that place were formed very long reeds called *zacapolin* or *tolmimilli*[2]—very long, very high, and very white at the roots; and rounded, like a stone column.

[137]

And these they pulled up, cutting them at their white ends, at a place in the water called Temilco, or Teperic Ortoc.

And when they had plucked them, thereupon they arranged them, they tied them in bundles, they bound them up in their capes, they girt the bundles of reeds in their capes.

[182]

Thereupon they took up [each bundle] in a tump line; they took them up in tump lines. Then [the reeds] were borne upon their backs, carried in the tump lines. And so they lifted up [the reeds]: they were lifted, and [the priests] departed; the departure was made, and they went on their way. None carried the reeds crosswise upon their backs; all bore them quite upright upon their backs.

X 796 688

And when the priests went to pluck the reeds, and when they returned, the road [which they followed] was deserted. No others took [the path]; travelers followed it no more.

And if they came upon any men, then they despoiled them of their possessions, they robbed them, they stripped them, they wrested from them all that they had: they snatched away their goods. And if these defended themselves, then [the priests] abused them: they threw them upon the ground, they

Jnic ceuiuallí commocuilli cxpiuhtia, itechpa tlamo yn ilhuitl, yoan yn jxtlamanaliz in quichiouia, yn ipan ic cemilhuitl, ynic chiquacen metztli, in mocuexauia Etzalqualiztli.

Etzalqualiztli: ynin ilhuitl, yn aiamo onaxiuh, in ipan muchiouia: achtopa motlalocaçaoaia in tlamacazque: nahuilvitl yn aiamo vmpeoa, inheçaoaliz achtopa ontolanaia, vmpa in citlaltepec: ichica ca cenca viiac yn vmpa muchiouia tullin, itoca zacapalin, anoço tolmjmjlli: cenca viiac, cenca vitlaxtic, yoan cenca tziniztac: yoan mjmjltic temjmjltic.

Auh yn vmpa conanaia, quiteacopina, itocaiocan in atlan, temjlco, tepexic, ortoc:

auh yn oconanque, njmã ic ic quixhichioa, quicuj-cuitlalpia, quiqujmiloa, quitotoquimjlca:

njman ic ic quimecapallotia, quimemecapallotia, njman netlamamaltilo, tlamamalo, tlaixquamamalo: njman ic ic oaleoa, oaleoalo, viloatz, aiac quixtlapal-mama yn azapali, çan moch quecacamanta.

Auh ynic vh tolanazque, tlamacazque, yoan inic oalmocuepa, cactimoquetza in vtli, aocac quimca, aocmo quitoca in nenenque:

auh yntla acame oquinnamicque, njman vncan quintlacujcuilia, quintlanamoicilia, quintlacencuilia, quintlatlaçaltia: auh intla momapatla, njman quin-mictia, quinteretintaiauj, quimihicça quintitilcça, inpan chocholoa, tlalli ic qujujuiequj, quintlatlal-

1. Sahagún (Robredo ed., Vol. I, p. 92) says: "*Auiaua una manera de pueblos, o pobrados, que se llamaa otomíes*", and in *ibid.*, p. 148, "*una otomíi era hechu de muis recuia, a manera de arcua, y era muy amarilla.*" Durán, *op. cit.*, Vol. II, p. 210, defines otomíi as basket ware and lances. Pomar y Tezozomoc (*op. cit.*/p. 116), in his interpretations of the *Codex Borbonicus*' account of this month, refers to "*los pobradus de otomíi hechus de jarçi, cresni ormiliar largus como alli sobre la cauca, y de maiz, cresni grussus blancus abercuan con los cavus negrus.*" Ixlixochitl (*Antigua Relación*, p. 112) has *Ochomopreceuaye* for Etzalqualiztli. Clavijero (*op. cit.*, Vol. II, p. 89) regards Etzalqualiztli as derived from *etl* (bean), *tzoloa* (smudge) and *qualiztli* (eating). In "Relación breve," p. 298, Gardoqui has "*Comida de manojo de frisoles*," and in his *Llave del náhuatl* vocabulary, "*comida de frisoles.*"

Tovar (Kohler and Glass, *op. cit.*, p. 75) identifies the feast of this month as those of the working people and lower class, now ending after agricultural work. Hernaez the offering of otomíi to them.

[221 565]

2. In the Spanish text, Sahagún, translating *zacapolin* and *tolmimilli*, as "*pennes zacapolines de jonsins blancus y verdes.*" *Tolmimilli*, in the Robredo edition, Vol. III, p. 272, is a kind of *penca*. Seler, in *Collected Works*, Vol. II, Pt. 3, p. 58, discusses *zacapolin* with *zacapollin*, and quotes Molina ("*penca larga, gorda y redonda*"). Jourdanet and Siméon, in their translation (p. 104, n. 3) wrote that it is the equivalent of *zacapollin*, "*de canal, tige de maïs vert, et pâle, principal, grand*", of *tolmimilli*, they wrote: "*nerf de tallus, jone, et maïs, chanvre cultivé*" (*loc. cit.*).

X 796 cords, called flower cords, and thus went stretched
535 out in line. They went with wormwood flowers[14]
placed upon their heads.

[533] And they went singing, crying out loudly, singing in a very high treble. As the *cuauhxoxoli* bird takes [its song, so was] their song. Like a bell their voices [rang out].

The old men led [the singing women]; they loosed the song and went directing them—the men and elders of the tribal temple. And they were named keepers of the god[dess].

And [the likeness of] Uixtociuatl went in the midst of them. Before her went a brilliant feather ornament which an old man carried in his arms. And this [ornament] was called Uixtociuatl's brilliant plumage.[14]

And for [the likeness of] Uixtociuatl was sung the women's song every day until all ten days had been reached. And when the tenth day had come to pass, that night she began her vigil. They sang [and danced] all night. At no time did they rest; they passed the night sleepless. Thus they passed the night in vigil.

And as [the impersonator of] Uixtociuatl danced, the old women seized her and held her as they made her dance.

Likewise the captives danced all the night—those who would come first, who would die [first], as her fundament; those whom they would make her fundament.

X 796 And when dawn broke, when verily the feast day
792 [came], then were arrayed the priests who would slay the victims. These were called Uixtoti. They were adorned and painted like Uixtotin; they were painted with the face painting of Uixtotin. They carried their paper neck rosettes and their paper shoulder rosettes. And their [head] insignia were made [like] the claws of eagles, [made] of quetzal head feathers and eagle down.

X 796 And the legs of the eagle were also made of eagle
293 down. These insignia [were supported] upon wooden head rests with holes [in the head rests, in which the insignia were inserted]. Here lay the insignia, tied [across the back], bound around the stomach with cotton bands, tied firmly and tightly. And their cords were bands, narrow woven bands.

[542] And all the common folk who looked on, all car-

[137] 13. Cf. p. 83, n. 27. Sandoval (*op. cit.*) defines it as *arrocabe hecho de oro*; see, further, note 15, below. Molina (*op. cit.*) has "*Tzonchiyotl, arrocabe de oro, o plumaje como*"; Salvador (*loc. cit.*) has the same. See also Robredo, etc., Vol. III, p. 252.

14. "*Y a plumaje como harmazon, hecho a manera de ramos de oro*" (Salvador, corresponding Spanish).

motitilinjtiuj: yn jhiztauhixochiuh, yn icpac contzatiuj:

yoan cujcatiuj, cenca tzatti, cenca tlapitzaoc: iuhquin tzontli cana incujc: iuhquj in coiolli intzquj:

quinjacana in ueuetque, cuicatlaça quinocujcatlaxilitiuj, in calpuleque, in calpulueuetque: yoan motociaiotia teuoaque.

Auh in Vixtociuatl, tlanepantla icatjuh, ce petlacotl quijacana, ce tlacatl veue in quinapalos: auh ynjn mitoaia vixtopetlacotl.

Auh in iehoatl vixtociuatl, momuztlae in quicioapaoçujcatiaia, yn ixquichica matlaquilhuitl onaci: auh yn oacito matlaquilhuitl, teutlacpa im pena quitoçauja, quicujcatia iuh ceiooal, aquenman cochi, acochiztli quinocchicaltia, iuh vetzi in ioalli.

Auh in Vixtociuatl, mitoria caana, caantinemj yn ylamatque in quitotia:

no iuh ceiooal in mjtotia mamalti, in iacatzque mjquixque, in iuhquj ypepechoan ienque, in quinmopepechtiaque.

Auh yn otlathujc, yn ipac ie vel ilhujtl, mec muchichioa in tlamacazque, in tlamictiaque: ihi iehoan y, motocaiotiaia Vixtoti, movixtochichioa, mouixtoyekioa, injtlatlaquechpaiouh, yoan ymaamacuezpal: auh yn jntlauiz, quavixtitl muchioa, quetzaltzontecomaio quimolocio.

Auh in quauhtli imetz muchioa, no quimolocio, ynjn tlaviztli cácacazo, cócococio, yn vncá onmana tlauizcli, ic maapana, ic motixillancujtlalpia, ic motetvilpia, ic mocacatzilpia: auh yn jmecaio, yn jmemecaio, tlazochtli, tlazochpitzactli.

Auh in jquiçh tlacatl macoualli, in tlatlatu, mu-

3: Sahagún M-5 (1529-1590) 1951 NU7 Astec NU7

And all the common folk who looked on
All car-

ried flowers—artimisia[12]—and some carried wormwood flowers.

And when this was done, they bore [the likeness of] Uixtociuatl to the summit of the Temple of Tlaloc. And they took up the captives, who were to be as a fundament [for her]—those who would be her companions, her fellows in death; who were to be first, who would die [first].

And when they had taken them up to the Temple of Tlaloc, then were slain as sacrifices the captives. And after they had slain the captives, only [then] Uixtociuatl['s impersonator] followed; she came only at the last. They came to the end and finished only with her.

And when this was done, thereupon they laid her down upon the offering stone. They stretched her out upon her back. They laid hold of her; they pulled and stretched out her arms and legs, bending [up] her breast greatly, bending [down] her back, and stretching down her head taut, toward the earth. And they bore down upon her neck with the tightly pressed snout of a sword fish,[13] barbed, spiny; spined on either side.

And the slayer stood there; he stood up. Thereupon he cut open her breast.

And when he opened her breast, the blood gushed up high; it welled up far as it poured forth, as it boiled up.

And when this was done, then he raised her heart as an offering[14] [to the god] and placed it in the green jar, which was called the green stone jar.

And as this was done, loudly were the trumpets blown. And when it was over, then they lowered the body and the heart of [the likeness of] Uixtociuatl, covered by a precious mantle.

And this came to pass in the early dawn. And when they were finished, when it was done, when they were through, all the people dispersed and went, scattered, and betook themselves to their houses. Those who had provided the feast, carried out and celebrated it; a feast was celebrated. They banqueted one another and accepted summons to banquets.

And the old women and the old men, those who

chintin inxmochiuh inccempoaltzochiuh: yoan ce-
qujntin ymiixtauhiaxxochinh. 796*

Auh in ie iuhquj mec qujtlecauja in Vixtocioatl, [137]
yn icpac tlaloc: yoan qujntlecauja in mamalti, in
iuhqujma ypepechoan, in q'nmopechitiaz, in qujn-
moujcaltia, yn imiquixtcujcalhoan, yn iacatiaque
miquizque.

Auh yn oq'ntlecaujque tlalocan, mec temictilo in
mamalti: auh yn onmjcque mamalti, ça ontlatoquj-
lia in Vixtocioatl, ça ontlatzacuja, ça ontlatzacutiuh,
ça ontetzacutiuh, ça tlatzinpachotiuh.

Auh yn ie iuhquj, njman ie ic conteca in techcac,
conaquetztiteca, caanjlia, qujtitlinjlia, yn jma, yn
jcxi, cenca uel quelcuelos, qujcujtlachicuelos: auh
yn itzonteco, ynjc qujtlinjliaia, cẽca tlaltitech qujuj-
caia: auh ynic qujquechpachos, acipequjtli itlaujte-
quja, chichiquiltic, tzitziquiltic, viuitztic, necoc- [413]
campa in ujujtztic.

Auh in tlamjcti, ça yc icac, omach ic moquetz,
njman ie ic quelietequj:
auh yn ompet yeichiqujuh, yn eztli oalmopipiaz-
quetza, veca in onmopiaçoa, iuhquin momoloca, iuh-
quin pipica, iuhquin popoçoca.
Auh in ie iuhquj, mec conanjlia yn iiollo, contla- [415]
lia xoxoujc xicalco: qujtocaiotiaia chalchiuhxicalli.

Auh yn iquac muchios y, cenca tlapitzalo: auh in
ie iuhquj mec qujoaltemouja yn jnacaio, yoan yn
iiollo Vixtocioatl, tlatlapachiuhtiujtz tlaçotilmatica.

Auh ynin muchioaia, çan iostzinco: auh yn ontzon-
quiz, yie iuhquj yn oneacaoaloc, njman ic viujloa,
cecẽn anos, viujloa in techachan, yn jlhujoaque, hiyl-
hujchios, hiilhujclamati, ilhujtla, hiilhujtla, iilhuj-
tlamacho, ilvichioalo, mococoxanotza, motlatlaca-
mati:

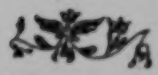
yoan yn jlamatque in venetque, yn iztatlaca yn

15. See pp. 98, 101, 110. Simeon and Jourdanet, in their translation of Sahagún, p. 64, n. 3, translate *xonpaloctihui* as *Toquoc ovuac*; Bulmer (*op. cit.*, p. 134) has *Toquoc op.*; in *Collected Works*, Vol. II, Pt. I, p. 70, *Toquoc ovuac*.
Of this flower, Sahagún (Bulmer ed., Vol. III, p. 273) writes: *Estas flores se llaman comunmẽtehuitl, son amarillas y de buen olor, y suelen y acostumbran, que ellas se suelen, y suelen que los mexicanos en las huertas; son de dos maneras, unas que llaman hexotzo comunmẽtehuitl y son grandes y hermosas, y otras que hay las llaman xuchitl comunmẽtehuitl (y) no son tan hermosas ni son grandes.*" Durán, (*op. cit.*, Vol. II, p. 174) refers to them as "*unas guirnaldas de rosas amarillas grandes.*"

16. "*Pregunta sobre la sangrasa en palo redõdo, el qual traxjan dos, aprouechable: para que no pudiesse dar vuelta, el diuapri que la abrieron los pechos. Otros dizen que este era en cuyo de espadarte, que es vn pez marino, que tiene vn arma, como espada: en el cuero, que tiene colorado, de cimbia grueso: con este la aperturan la sangrasa*" (Sahagún, corresponding Spanish text). See Bulmer ed., Vol. III, p. 197, for description.

17. Cf. corresponding Spanish. We have no interpreted counterpart.

3: Sahagún M-5 (1529-1590) 1951 NU7 Aztec NU7



Twenty-eighth Chapter, which telleth of the feast and the offerings which they made upon the feast days of the ninth month, which was named Tlaxochimaco.

The ninth month: it was known as "The Flowers Are Offered,"[1] and [like the others, it] also [consisted of] twenty days.

Two days [before the feast], when flowers were sought, all scattered over the mountains, that every flower might be found—various flowers, mountain flowers: species of dahlia, of *origanum*, a mountain variety of *tagetes*; the *nextamalxochitl*; another *origanum* species, a variety of *tigridia*, of *plumeria*; sweet-smelling mountain clover; *quauhelonxochitl*, [which is a sweet-smelling flower in the form of an ear of maize]; a species of *magnolia*, another of *tagetes*, one of *escobedia*; one of *nymphaea*, as well as a red variety; and the white water lily.[2]

And when [these] were gathered, when they had come to the flowers and arrived [where they were], at dawn they then were strung together; everyone strung them. And when the flowers had been threaded, then [these] were twisted and wound [in garlands]—long [ones], very long, and thick—very thick.

And when they had been arranged, then carefully were they set down; they were handled with esteem, and cared for with reverence.

And when this was done, all the peasants came in a body to make *tamales* for themselves. At sundown they plucked turkeys and dogs, and also at sundown they singed them. Those were singed which would be needed on the morrow.

All were occupied. All remained sleepless, wakeful. In festive mood, all were diligent and busy thus making preparations.

And when morning broke, the temple guardians then ministered unto Uitziloṗochtli; they adorned him with garlands of flowers; they placed flowers upon his head. And before him they spread, strewed,

Jnic cẽpoalli on chicuei capitulo, itechpa tlatoa in ilhuitl, yoan in tlamanalitli: in quichioaia in ipan ic cemilhuitl, ic chicunauhtetl metztli, in motenecoua Tlaxuchimaco.

Inic chicunauhtetl ilhuitl: motenecoa tlaxuchimaco, no cempoalilhuitl:

viptlatica in xuchitemoloa, necenmanalo in tepepan in tlatemolo in ixquich xuchitl, in nepapan xuchitl, in tepepan xuchitl, yn acocoxuchitl, vitzitzillacoxuchitl, tepecempoalxuchitl, nextamalxuchitl, tlacoxuchitl, ocelixuchitl, cacalosuchitl, ocusuchitl, anoço acoxuchitl, quavelocuchitl, iollosuchitl, tlalcacalosuchitl, cempoalxuchitl, acaxuchitl, atlacueçona, tlapalatlacueçona, atzatzamolxuchitl.

Auh yn omonechico yn ocaxitico xuchitl, yn oxiococo, yn otlatuic, njmã ic moçoçn, tlaçolo, tlaçoa: auh yn omoçoçoc, xuchitl, mec momamalina, mjlacatoa, vel viujac viujtlatzcic, totomoxoc, vel tomactic.

Auh yn otlacencaoaloc, mec tlamatzin motlatlalia, vel momalhuja, momauizpia:

auh yn iquac muchioaia yn, yn ixquich maceoalli cenuetzi in motamalhuja, teutlacpa in qujujujtla totoltzi, yoã in chichime, no teutlacpa in qujnchichinoa, techichinolo, in monequizpac ioatzico:

neixpololo, acuchixtli nechioaltilo, necuchiçololo, yilhujnemoa, iuhqujn tlatlaciuj, netetequipacholo, injc tlacencaoalo.

Auh yn otlatuic in ichoantin tenpixque, njman ic ic qujtlamamaca in Vitzilopuchtli, qujnachicuecatia, conicpauhchitia: yoan ixpan qujtetequilja, qujtetepanjlia, qujujujpana, qujtetecpiloa, in ixquich

1. Cf. Orozco y Berra (*op. cit.*, Vol. II, p. 30): "Miec-Huitzilitzintli, Tlaxochimaco. *El primero era nombre usado por los de Tlaxcalla. . . . El nombre mexicano es Tlaxochimaco, palabra que Tlaxcaltecatla interpreta, cuando esta dando y repartiendo las flores; entonces Veynte dize, entrra de flores. Es la fiesta principal del mes, corresponde á Huitzilopochtli, le ponian de ello 7 los demas dioses eran adornados profusamente con flores. . . .*" Clavigero (*op. cit.*, pp. 142-3) further writes: ". . . *adornaban de flores a todos los ídolos, no solamente a los que se veneraban en los templos, sino tambien a los que tenian por domesticos en sus casas: que por esto dicen el mes de veynte de Tlaxochimaco.*"

2. Fray Bernardo ed., Vol. II, pp. 275-6; Cf. also Rémi Simeon, *op. cit.*, *passim*, and Bobr, *Einige Kapitel*, p. 156 (where a few German equivalents are given). Some are described also in Martín Antonio Sánchez' *Breves Meditaciones Breve Disposición Tlaxcaltecas* (Puebla: Viuda Miramón, 1681).

4: Sahagún M-5 (1529-1590) 1952 NU7 Aztec NU7

775
[137]

from the flowers] there where they dwelt. And here upon earth they came to suck [honey] from all the varied flowers—the *erythrina coralloides*,[5] the *cærulines princeps*,[6] the *calliandra*.[7]

tlalticpac oalhui in quioalchichina, in jiquich nepapan xochitl in equimjtl, anoço tzonpanquavitl xilohxochitl, tlacoxilohxochitl.

5. Cf. Seler, *op. cit.*, II, Pt. 1-2, p. 53, Pt. 3-4, p. 174; and *Biologe Kapitel*, p. 302. He says *equimitl* is the leaf of the *tzonpanquavitl*, the *erythrina coralloides* or *coralloidendron*. Apparently it was used magically; cf. Sahagún, Lib. IX, caps. iii-iv, and Seler's translations of the Nahuatl text in Sahagún (Robredo ed., V, p. 234). Sahagún (Robredo ed., III, p. 275) writes: "*Hay también unos árboles que se plantan en los huertos que se llaman tzonpanquahuitl; es árbol medianos, tiene ramas aprovadas, tiene la copa redonda y de hoyas pareser; tiene unas flores que se llaman equimixochitl; son muy coloradas y de buen parecer y no tienen olor ninguno; las hojas de este árbol se llaman equimitl.*"

6. Cf. Seler, *Biologe Kapitel*, *loc. cit.* In *Collected Works*, II, Pt. 3-4, pp. 132-3, he defines it as "*palo de rosa*" (name in Chiapas), "*cabello de ángel*" (*minosaceae calliandra*). The former is *Hamelia equestrum* H. Schenk or *cærulinum principe* L. fil. Seler believes *coloxochitl* is a name given two distinct flowers. Sahagún (*op. cit.*, III, 276) describes them as "*colorados y a manera de hules derhilados; llámase en una hierba que se llama xilonochitl: es muy olorosa, pero no muy hermosa.*" See also Anderson and Dibble, *op. cit.*, II, app. xxvii.

7. Cf. Seler, *op. cit.*, pp. 174-5: This passage is related to one in the song chanted every eight years when water tunnels were cut. Cf. Sahagún (Robredo ed.), V, pp. 136, 140 ff.; Anderson and Dibble, *op. cit.*, Book II, p. 212.

S: Sahagún M-5 (1529-1590) 1953 NU7 Aztec NU7

Fifth Chapter, which telleth of the clouds.

Ic macuilli capitulo, itechpa tlaloc: in mixtli.

821
776

The Lord of Tlalocan

He was considered a god. To him were attributed rain and water. Thus they said he made that which we ate and drank—food, drink, our sustenance, our nourishment, our daily bread, our maintenance. All that which grew in the summer he made—sprouts, fresh green sprouts, trees, amaranth, *chía*, squash, beans; the maguey, the tuna cactus; and still others, not edible—flowers, grasses.

[137]

821
793
785

And when his feast was observed, first there was fasting for four days. The priests fasted in honor of Tlaloc in what was called the priests' house, where they had matured and grown.

When the fourth day had passed, when the fasting had ended, when the feast had been completed, [the evildoers] were plunged and submerged repeatedly in the lake. Not soft, not gentle was the punishment. They were plunged and immersed repeatedly in the water. They ill-used only those of their own kind. They dragged [the victim] back and forth through the mud. They plunged him under the water and dragged him; they went pulling him along by the hair; they kicked him. [As] he swam under the water, churning, beating, and swirling it up as he went, he escaped the hands of the priests.

When a fault had been committed in the priests' house, or some error had been done—even though someone had only stumbled, or tripped over something, at once; for this, they laid hold of him. Because of it they shut him in as their captive, no more taking their eyes from him, that they might plunge him in the water.

And to excess did they set upon him. Greatly did they afflict and torment him. He lay half dead, breathing his last, gasping, in his last agonies; at death's door [was he] whom they finally cast on the shore. No one could plead his cause. From thence [the victims'] fathers and mothers took them. And if anyone felt apprehension or foreboding for his son, in order that [the priests] should not plunge him into the

Tlalocã tecutli,

Teuĩ ipan machoia, itech tlamiloia, in quiauitl, in atl: ioh quitoaia, ie quichioa in tlcoa, in tlqui, in qualoni, in joani, in tonoca, in tolca, in tocochca, in tonauhca, in tocemilhuitiaia, in tonacaiotl: in ie isquich xopaniotl, in itzmolintoc, in celiztoc, in quauitl, in ouhtli, in chian, in aiotetl, in etl, in metl, in nopalli: yoan in oc cequi, in amo qualoni, in xuchitl, in xiuitl.

Auh in icoac ilhuiquiztililoia: achtopa nauilhuitl moçaoaia, motlalocaçaoaia in tlamacazque: in motenoca calmecac moospaoa, motcaltia.

In icoac oacic nauilhuitl, in ie neoĩco, in ie ilhuitl muchioa: matlampapachoaia, mopopolactiaia in uei apan: amo iuiian, amo motlamachuja, in atlan onmotzotzopontitlaça, onmotzotzopontimaisui: çan monetechuja, vncan çoquititlan quinemjtia, quipopolactia, quiuitilana: icpac cantihemi, quititilicça, atli tlatzotzopoztinemj, aiomotztinemi, tlamomolocztinemi: inmac mouiuitlatinemi, in tlapacazque,

in otlatlaco, in calmecac itlã oncholo: intlanel çan aca ẽnoteputlami, itlã oconicxixopeuh, oc uel ic conacique, ie ic inmal ça quipipia, aocmo conjcaoa, inic catlampapachoque.

Auh amo çan quenjn quipolou: uel quicocoltia, quelelaxitia, ça quen quimattoc, ça mopopoçauhtoc, ça içomecatoc, ça micqui in quicalmaisui atenco: aiac uel ipan tlatoa, vncan quimonana in intahoan, in inpahoan. Auh in aquin quitlamamhcaxitilia, in quitlaelcmachilia ipiltzin, inic amo catlampapachoque: conquixtiaia itlatzin quinmacaia in tlamacazque, aço totolin, aço tlaquali: ic quicaoaia.

648 **Sixteenth Chapter.** Here is related how Moctezuma went in peace and calm to meet the Spaniards there at Xoloco,[1] where now standeth the house of Alvarado, or there at the place they call Uitzillan.[2]

And after this, when [the Spaniards] reached Xoloco, when affairs had thus far developed, and had reached this point,[3] thereupon Moctezuma arrayed and bedight himself in order to meet them. And [with him were] a number of great lords and princes, his chief men and nobles. Upon this, they went to meet them. In shining gourds they set out
[137 fine flowers — sun flowers[4] and magnolias,[5] and,
35] lying in the midst of them, popcorn flowers,[6] yellow magnolias,[7] and cacao blossoms;[8] and [there were] wreaths for the head and garlands. And they bore
[301] golden neck bands, neck bands with pendants, and plaited neck bands.

648 And when, there at Uitzillan, Moctezuma met
431 them, he then offered gifts to the war leaders, to the leaders of the warriors; he gave them flowers; he bejeweled them with neck bands; he hung garlands about them;-he placed chains of flowers on them

Injc caxtolli oece capitulo: vncā mjtoa in quenjn Motecuçoma pacca, iocuxca quinanamjqujto Españoles, in vmpa xoluco, in axcan ie vmpa manj ical albarado, in anoço vncan qujtoa Vitzillan.

Auh in ie iuhquj in oacico xoluco, in ie vncan tlantimanj ie vncan iaquetivitz. Niman ie ic muchichioa, mocencaoā in Motecuçomatzin injc tenamjqujz: yoan oc cequjntin veveintin tlatoque in tlaçopipilti, in jtlatocaiovan, in jpilloan: njmā ie ic vi tenamjqujztque, xicalpechtica cōmamāque in tlaçoxuchitl, in chimalxuchitl, in iollouchitl inepantla icatiuh in jzqujxuchitl, in coztic iiexuchitl, in cacaoxuchitl, icpacxuchitl, in xuchineapantli: yoā qujtquj in tzucujtlacozcatl, chaiaoac cozcatl, coxcapetlatl.

Auh ie vncan in vitzilla ontenamjc Motecuçomatzin, njman ie ic contlamamaca in iautachcauh, in intepachocauh iauquizque, coxochimacac, concozcati in cozcatl, consuchicozcati, consuchiapan, conjcpacxuchiti: njman ie ic ixpan contequjlia in tzucujtla-

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1. Xoloco or Xoluco served to identify the canal which ran along the Calzada de Chimalpopoca; this canal was crossed by a bridge given the same name. In times past they have been named Canal and Bridge of San Antón. Its exact location is the intersection of the Calzadas of San Antonio Abad and Chimalpopoca, the place of the first meeting of Cortés and Moctezuma (personal communication, Rafael García Granados). See map, Alfonso Caso, in *Los barrios aztecas de Tenochtitlan y Tlatelolco* (México, D. F.: 6ª Mesa Redonda, Sociedad Mexicana de Antropología, Sept. 1954; mimeographed), identifies *Xoloco* as a *barrio* bounded N. by a line S. of Calle de José Ma. Iturrago; E., Pino Suárez and S. Antonio Abad; S., Lucas Alamán; and W., extension of 20 de Noviembre.

2. *Near* the Church of S. Pablo, according to Tolzgala's Spanish text of the *Florentine Codex*, Chapter 30.

3. Corresponding Spanish text: *"En llegando los españoles a aquel río que esta sobre las casas de alvarado que se llama Xoloco."*

4. *Chimalxochitl. Chimalxuxuchitl* is mentioned in Hernández, *op. cit.*, I, pp. 101-102 (fig., p. 102). Chimalxuxul (ibid., p. 100), *"tiene . . . flores redondas muy pequeñas (pero prodigio) de un palmo, amarillas rojizas con algo de amarillo más fuerte en su parte media"*; *Helianthus annuus* L. Linn.; *girasol, chimalxúchil, malo de tejer. Chimalxuxuchitl* is classified as *"compuesta!"*

5. *Yollotzochitl. Yolotzochitl* (*Talauma mexicana*, Don?), according to Sanmartín, *op. cit.*, III, p. 299. According to Emily Walcott Emmart: *The Badianus Manuscript* (*Codex Barberini, Latin 241*), *Vatican Library — an Aztec Herbal of 1552* (Baltimore: Johns Hopkins Press, 1940), p. 310 and Pl. 98, it is the Mexican magnolia and (citing Sahagún), "was reserved solely for the nobility, especially a kind known as *ilacuilo-xochitl.*"

6. *Izquixochitl. Xopiyochitl*, in Chiapas, *planta del istmo — Bourreria farinosa; B. laniata; B. littoralis* (Sanmartín, *op. cit.*, I, p. 626). Popcorn flower (*Bourreria laniata* [La Llave and Lex] Hemsl.), according to Emmart, *op. cit.*, p. 276 and Pl. 69 — a rare and coveted plant whose flowers were used to flavor cacao. In Sahagún (Jourdanet and Simeón ed.), p. 97, n. 2, it is noted that *"Cette fleur sèche sur l'arbre inquinoblquecald, excellente boisson, de la famille des ayapalobes."*

7. *Yeuachil.* Nardo Antonio Recho (*Rerum medicarum novae Hispaniae thesaurus seu plantarum animalium mineralium mexicanorum historia ex Francisci Hernandez* [Rome: Ex Typographeio Vitalis Mascardi, 1651], p. 258) gives *elocarchil* as an alternative (*quam alij Elocarchil, seu Florem Elati, alij vero Cacaloquixochitl* [*cacaloquixil?*] *seu Yeuachil pallidum, vocant*"), a cold climate plant (*"provenit regionibus frigidis, & montosis locis"*). There is a confusion of terminology. Sanmartín (*op. cit.*, I, p. 588) identifies it *elocarchil* as *Magnolia dealbata* Zucc. Emmart (*op. cit.*, p. 275) points out that, while according to Hernández it is *a* magnolia, in the *Badianus MS* the flower "appears to belong to the Compositae."

8. *Cacaoxuchitl. Cacahuaxúchil*, according to Sanmartín, *op. cit.*, I, p. 250 (*Quararibea funebris Llave*). In Sahagún (Bustamante ed.), III, p. 348, it is identified as *"Rosita de cacao. Myrsella bumbifolia. Rosa. Lour-cobbleana."* Emmart (*op. cit.*, p. 311 and Pl. 98) has *Theobroma angustifolium* DC, one of the important cacao plants.

727 [severed] heads of the Spaniards, each one, on the [horizontal] staves [of the skull rack]. They also strung up the heads of the horses, arranging them below, while the heads of the Spaniards were above.[3] It appeared as if they were strung facing the [rising] sun. But [as for] all the various [allied] people, they did not string up the heads of the people of distant provinces. And fifty-three Spaniards were captured, and four horses.

in onoca, in çoçotoca, tonatiuh quixnamjctoca. Auh in jxquich nepapan tlacatl, amo quinçoçoque in intzontecō in veca tlaca. auh in axioaque Españoles ontecpantli onmatlactli omei, yoan nauhtetl cavallos:

726 Nevertheless, in all places watch was kept. There was fighting. Not because of [this success] did posting of watchmen cease. Everywhere those of Xochimilco went hemming us in, in their boats. On both sides were captives taken; on both sides there was killing.

auh tel novian tlatlapielo, necalioa: amo ic mocaoa in tlapielitztli, in novian techiacoalotinemj ir xuchmjlca in acaltica, nococcampa tlamalo, nococcampa mjcoa.

722 262 And all the common folk suffered torments of famine. Many died of hunger. No more did they drink pure, clean water[4] — only brackish water did they drink. Of it many people died, and many people therefore [suffered from] a bloody flux, of which they died. And all was eaten — lizards and swallows; and maize straw,[5] and salt-grass.[6] And they ate *coloriu* wood,[7] and they ate the glue orchid,[8] and the frilled flower;[9] and tanned hides, and buckskin, which they roasted, baked, toasted, or burned, so that they could eat them; and they gnawed sedum,[10] and mud bricks.[11] Never had there been

[137]

Auh in jxquich macevalli, cenca tlaihioviaia maiaoia, mjec in mapizmjqujli aocmo quja in qualli atl, in ecatl, ça tequjxqujatl in quja ic mjec tlacatl momjqujli, yoā mjec tlacatl ic tlaelli quitlaz ic mjc: yoan much qualoc in cuetzpalin, in cujcujtzcatl, yoan Eloçacatl, yoan in tequjxqujçacatl: yoan qujquaquaque in tzumpanquavitl, yoan qujquasquaque in tzacuruchitl, yoan in tlaqujli, yoan in cuetlaxtli yoan in maçaeoatl, quitletleoatzaia, quimoozqujaia quitototoporzaia, quitotoponjaia injc quiquaia yoā in tetzmetl, yoan in xantetl quitetexoaia: aoc tle iuhquj inic tlaihioviloc, temamauhti in tzaqualoc, vel tonac

3. *Corresponding Spanish text:* "*los españoles eran ahos . . . los otros indios eran huesos . . . los caballos eran huesos.*"

4. *Soler, op. cit., p. 550, omits this word.*

5. *Eloçacatl:* leaves, or straw, of maize, which Mexican cattle eat, green or dry; in other words, the plant itself after the maize grains have been harvested (personal communication, Rafael Garcés Granados). — In Sahagún (Robredo ed.), III, pp. 271-272, it is described as "*hasse . . . en mucy cantidad y tienen parecido conmo el trigo, y es blanco, alimentia los conejos y otros animales.*" Ximenez, *op. cit.*, p. 239, describing it as a diuretic and purgative, suggests "*maize straw*" as a name.

6. *Tequjxqujçacatl:* probably pasture or saline lands, of the variety called "grama," creeps over the ground, putting forth small roots (personal communication, Rafael Garcés Granados). — For this, Sahagún, *op. cit.*, p. 271, has "*hasse muy despero y espinoso, que se hace en tierra salitrosa . . . es bueno para guarnar.*" Ximenez, *op. cit.*, p. 223, citing Hernández (*op. cit.*), calls it silver grass or couch grass, possibly *Dactylis cynosuroides* (L.) Gmelin. *Grama* (*tequjxqujçacatl* in Molina, *op. cit.*), Santamaría (*op. cit.*, II, p. 31) identifies as *Paspalum repens* L., very abundant in the Americas.

7. *Tzumpanquavitl.* According to Sahagún (*op. cit.*, III, p. 275), "*es árbol mediano, tiene ramas acopadas, tiene la copa redonda y de buen parecer, tiene unas flores que se llaman cozticxochitl; son muy coloradas y de buen parecer y no tienen olor ninguno; las hojas de este árbol se llaman cuahuitl*"; p. 348, "*Tzopelxitl. Arbol, flor y fruto del Colorin. Erythrina corallodendron. D.C. Leguminosae.*" Santamaría, *op. cit.*, III, p. 321, giving the same botanical identification and *E. americana* Mill., adds the current common name (*zompantle*), and observes of the bean (*colorin*) that it is "*especie de frijolillo rojo, duro que constituye un alimento muy venenoso.*"

8. *Tzacuruchitl.* Ximenez, *op. cit.*, p. 309, calling it a "*yllan flower,*" identifies it as *Hintia campanulata* La Llave and Lex. (?), *Epidendrum parviflorum* La Llave and Lex. (?), *Cuitlauzina macrolaema* Kunth (?) — all orchids. Hernández, *op. cit.*, II, pp. 375-376: *Tzacuruchitl o tzauchili floridus. Hintia campanulata* La Llave y Lex, or *B. coccinea* La Llave y Lex.

9. *Tlaquilli.* In Molina, *op. cit.*, tlaquilli is plaster or stucco. *Tlaquilla*, however, is given by Ximenez, *op. cit.*, p. 226, as "frilled flower" — probably *Mirabilis jalapa* L., known as maravilla. It is medicinal. Santamaría, *op. cit.*, III, p. 186, adds these common names: *San Diego de la noche, arrebolera,* and *zompantle.*

10. *Tzoncuil.* Sahagún, *op. cit.*, p. 249, says it is like *xocoxiltic*: "*hojas muy verdes y corrosas y redondillas, y también nacen leche, y tienen las ramas coloradas. . . . raizes . . . dulce, y asperas y largadillas . . . la hinchan de esta raiz cocida*" (mediocre). Ximenez identifies it as *Sedum dendroideum* Moçiño and Sessé — commonly, *siempreviva* (*op. cit.*, p. 223). Santamaría, *op. cit.*, III, p. 85, adds *S. quinreve* H. B. K. and *S. reniforme* Sims.

11. Cf., however, Soler, *op. cit.*, p. 550, "*and Stock and Leder und Mörtelkunst, die Ochsen, Indios, rötzuna, braunere, ostra es es, and Tonerdigen und Lehmziegel und auch Tezcal.*" Of *tezcal* or *tezcalli*, Sahagún (*op. cit.*, p. 289) says it is a hot country plant used for coloring. Santamaría, *op. cit.*, III, p. 143 (*tezcapatli*), says it is "*nombre vulgar de varias plantas malvaceas, como el capulincillo o tapon* (Cienfuegosia *tuliparana*), *el tezcapatle* (Malvastrum *laxiflorum*, y otras."

100 -

8: Barlow E-4 (no date)1949 NU7 Aztec NU7

but their language is different. They used to practice curses and sorcery very much." The Ocuiltec language is said by Ingeniero Weitlaner, who rediscovered it, to be related to Matlatzinca and Otomí,[*] spoken near by. Although the Ocuiltec language is supposed to be limited today to the village of Ocuilan and its environs, the writer has found a mysterious reference to it in a sixteenth-century document from the north of modern Hidalgo State."

Provincial borders in 1519.—In the final native period the province of Ocuilan, approximating a half-moon resting on its back, was bordered on the northwest by Tuluca, and on the northeast by Quahuacan and the Valley of Mexico. To the east lay Quauhnahuac, and to the south the small province of Malinalco and more sizable Tlachco. Ocuilan thrust out westward into the enemy lands of the Tarascans; Temazcaltepec and Zoltepec are spoken of as situated on the Tarascan frontier.

TRIBUTE

Tribute of the whole province.—According to the *Matricula* and *Mendocino* pages, Ocuilan gave the following tribute:

CLOTHING

800 bundles of richly decorated little mantles of henequen[**]
400 bundles of little cotton mantles decorated with sea shells[**]
400 bundles of little cotton mantles[**]
21 warriors' costumes with shields (one of the headdresses having the *quetzalpatzactli* form, and the rest Huaxteca)[*]

FOOD

4 wooden cribs, 1 each of maize, beans, huauhtli, and chian[*]
2,000 vessels of white salt[**]

Tribute of the component towns.—Temazcaltepec alone gave military help (not more than twenty men), two or three bundles of the above-mentioned mantles of henequen, intoxicating mushrooms (*teonacatl*), kindling, and ink made from sap—all this "every time they were asked."[**] No data are available on the tribute of other component towns individually.

[*] Weitlaner, "Beitrag zur Sprache der Ocuilteca," *El México Antiguo* (1939), 4: 297–328.

[*] In Tlachinolticpac, *PNE*, 3: 130.

[**] *PNE*, 7: 20: "Tributavanle cada ves que se lo pedian dos y tres cargas de mantas de nequen, que se haze de un arbol que se llama maguei, y davan ongos con que senbo-